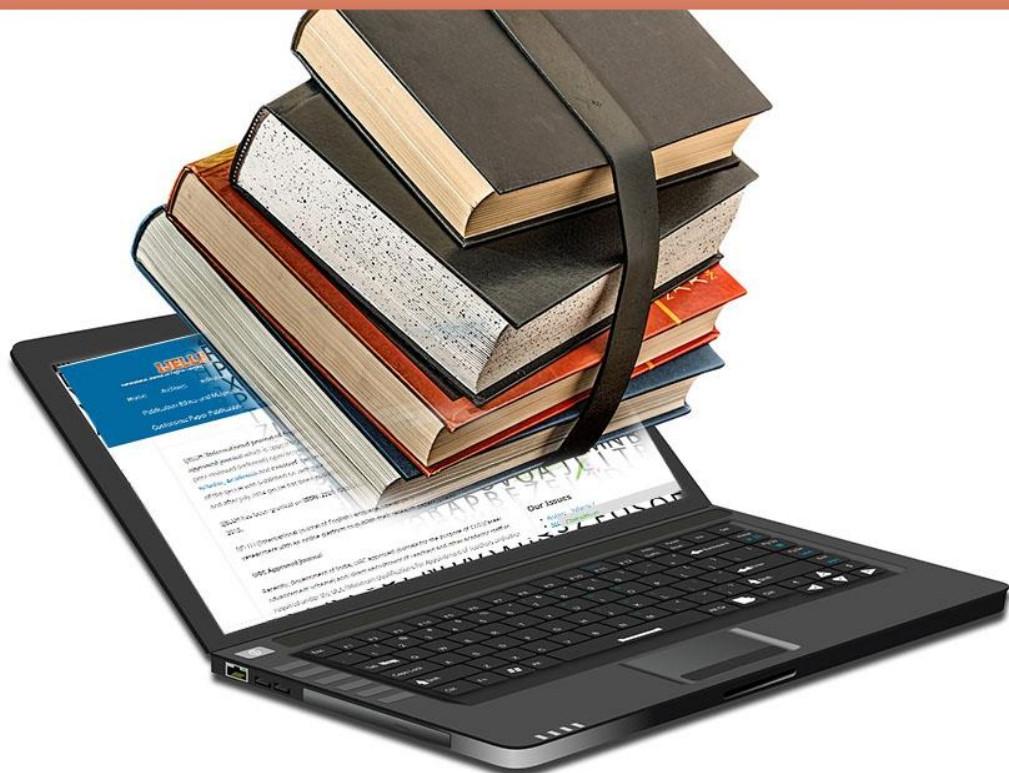


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### Clandestine of Freedom as Seen in Kushwant Singh's *Train to Pakistan*

#### Abstract

Aim of the literature is to travel forward in the development of the country and it echoes in the real society. Literature is not only the representation of human life but also the representation of all ages. Every greatest and least fluctuations are noted down in literature in which the partition of India and Pakistan is not an exceptional event. There is an intricacy in representing the independence and partition of India with complete picture. Two greatest events, Independence and partition occurred simultaneously in August 1947. There are many historical writings which depict the event of partition but there is a requirement for literature to prompt the event with the essence of emotions. To understand the hidden and crushed human feelings at the time of partition, the new literature arises and projects the complete picture of partition. Partition of India and Pakistan evoke the theme of partition among the writers and the writings with the theme of partition is called as "the Partition Literature". Partition of India and Pakistan also parted the literature of India as Indian and Pakistani Literature. Kushwant Singh's *Train to Pakistan* records the history of fragmented countries India and Pakistan through emotions which connects the readers with the incredible event partition.

Indian English Literature has attained an independent and respected status in the realm of world Literature. Indian Writing in English deals with wide ranges of themes. Sri Aurobindo is the first poet in Indian English writing with the re-interpretation of myths. Rabindranath Tagore (1861-1941) is the most important personality in the sphere of English literature and also an important figure in Bengali literature. Bhabani Bhattacharya novels deal with historical realities, ignorance, exploitation, greed, tragedies of freedom struggle and partition, the evils of poverty, corruption, superstition, etc., Mulk Raj Anand, R.K.Narayan and Raja Rao are the prolific writers of Indian Literature.

Later part of the twentieth century is noted for the emergence of Pakistani fiction. Pakistani English literature has started receiving its national and official recognition in 1980s. Mumtaz Shahnawaz is the first female Pakistani novelist of English. Tariq Ali, Hanif Qureshi Abdullah Hussein are the major writers of Pakistani Literature.

Khushwant Singh is an Indian novelist, born in 1915 Hadali, Punjab, which is a part of Pakistan. After Indian independence, he joined the Indian Foreign Services (IFS). A few years later he has found his place in mass communication and journalism. Ninety-nine works on and by Khushwant Singh is placed in “The Library of Congress”. Through *Train to Pakistan* Singh pin points one of the incidences happened prior to the partition of India and Pakistan in August 1947.

Clandestine of delight is freedom and the secret of freedom is valor. Freedom varies from person to person and culture to culture. It is the privileged human rights and naturally everyone wants to be free on their wish and act independently. Freedom is any act that does not affect others. It is interlinked with respect in a way that one's activity is responsible to character. Living with respect and respecting others is one such way of living magnanimously and freely. ‘Opinion’ is another important branch attached to the tree of freedom.

Expressing one's outlook without any fear is the freedom of expression as well refusing the freedom of view is like killing the chain of creativity. Another important link of the freedom is religious freedom, which human believes in. One of the crucial ways of humiliating is depriving of man's freedom. Since the concept of freedom differs from place to place, person to person and culture to culture, there arise controversies in actions, opinions, and also in religious beliefs.

The controversies among the people invite fragmentation between the sub continents of India and Pakistan. Fragmentation befalls when refinement is in deterioration. It is an artifice but real while one confines to it. It is evident through the saying, "united we stand divided we fall". The fall of the country begins once it is fragmented.

It is true in the matter of India and Pakistan. There is more supremacy in unity than fragmentation. Due to partition India has got fragmented on 1947 results in massacres, battle, migration and violation of human rights. The fragmentation of the country made the British rule ease of living. Even though British rule enslaves the country people enjoyed freedom without much disturbance compared to the fragmentation in 1947. It is the independence that brings great fall to the country.

The fourteenth and fifteenth of mid night August 1947, India is awaiting its rebirth where millions and millions of people are imagining the ceremonial proclamation of freedom; India's new birth. India is overwhelmed by thwart and dearth, hostile towards westernization and industrialization that refuged multiplicity of the people, religions cultures and tongues at the time of independence. The Indian independence results in two protectorates recognized as India and Pakistan respectively. These two dominions have their own governor generals and the legislatives of the territory have given complete rights to craft new rubrics for their nations.

As India and Pakistan rejoice their seventieth anniversary of independence, the hostility governs their rapport for more than a half century still unabated. Furthermore, the Fragmented dominions are considered to be the most hazardous regions on the earth. India accuses Pakistan for being the part of Guerrilla movement in Kashmir, in return Pakistan accuses India for their participation in Urban violence in Karachi and also in other parts of Punjab. The attack of weaker nations or military organizations against a larger and stronger foe is the focus of Guerrilla movement. But, for the people of New Delhi, the lovely dawn of Freedom is gold and purple. Celebration is viewed as a clouding of past and future.

The manner of celebration differs from people, culture, society, and country. Every positive action of the past consequently results in future as celebration and liberty. There are different kinds of celebrations across the world. Every Independence Day celebration is patriotic, particularly, the day of Indian independence; August 15, 1947 has its special celebration and significance in world's history. One part of the people have celebrated the event, on the other side, the Indian independence is mourned by countless number of people. Though the independence is joyful day for Delhi it is a bloody horror incident to Punjab.

In spite of people' celebrations of independence in different places there is also the darker side of independence found in Punjab. It is not a gold and purple independence to the people of Punjab where there is a greater disaster at the time of independence. Independence is crimson colored for Punjabis who live on the ashes of dead and their land becomes blood river of millions and millions of people massacred at the time of partition. Kushwant Singh aptly portrays the freedom and fragmentation in *Train to Pakistan*:

The summer before, communal riots, precipitated by reports of the proposed division of the country into a Hindu India and a Muslim Pakistan, had broken out in Calcutta, and within a few months the death toll had mounted to several thousand. Muslims said the Hindus had planned and started the killing.

According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped. (1)

Singh makes clear the shadier side of independence and partition with emotional confrontations. Throughout the history of independence the nature plays a vital role in lamenting the partition. "It was hotter than usual, and drier and dustier. And the summer no longer. No one could remember when the monsoon had been so late" (1). In order to show its anger, the nature emits more heat and it seems that it punishes the people without rainfall. The sudden shattering collapses the society as well as the climate. Singh describes about the fabricated village in Punjab called 'Mano Majra' through which he clarifies the social changes of the country:

Mano Majra is said to be on the banks of the Sutlej River, it is actually half a mile away from it . . . The Sutlej is the largest river in the Punjab . . . About a mile north of Mano Majra the Sutlej is spanned by a railroad bridge. It is a magnificent bridge—its eighteen enormous spans sweep like waves from one pier to another, and at each end of it there is a stone embankment to buttress the railway line. (3)

To explain the crimson independence and partition, the author of *Train to Pakistan* has selected the area in Punjab. The incidents explained in the novel are not fictitious unlike the name of the village but the depictions of incidents are real. The village in the novel is said to be situated in the river bank of Sutlej where folks suffered a lot at the time of partition. The explanation of the magnificent bridge on Sutlej indicates Mano Majra must be an imaginary name given to a real village near the river bank of Sutlej. The magnificent bridge serves as the bridge between India and Pakistan that makes the author to give a great explanation to the bridge which runs above the river Sutlej.

This incident is a record of innocent people who thinks that freedom is free of cost. The term ‘freedom’ becomes free of cost and the above lines show how poor people connect invitation and independence. Eating as they wish, travelling without pay, entering into parties without invitation reveal another kind of celebration. Though independence is a symbol of celebration the reminiscence of partition evokes fear, terror, disappointment, pity and patriotism among the people of India as well as Pakistan. The summer of 1947 has special place in the history of independence.

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